

Must Remain in
Transcription Room

M 1929

Tuesday Sept. 22, 1970

Group I

Barn

MR. NYLAND: THERE were two meetings last night - two different kind. One was our regular Monday evening, an off-shoot of the Wednesday group. The other was a talk by Greg for the Lion's Club. I listened to most of both meetings. Being of a very critical nature, it is sometimes very difficult for me to sit quiet while certain things go on. And one ~~ways~~ always has an idea that - I'm sorry, if I were there then - etc., which of course is nonsense. We have to learn. We cannot expect ourselves and no one else can expect us to be all wise.

When it comes to a question of talking about Chardavogne Barn Activities and we emphasize-- we emphasize too much the activity and not spiritual life, development of inner life, we are on the wrong road. And I was sorry. I got just about to the point where I think it got a little hot for Greg, and I think the mistake was made in the beginning when the emphasis was placed by someone asking - 'Are these business activities for profit?' The answer should have been: Yes, in two ways. One, ordinary profit for ordinary life to help maintain an organization. The second is profit for oneself. And then I would immediately have dropped the whole affair of the activities, and I was sorry that the number 27 was mentioned several times and then ~~it~~ it had to be in--enumerated and of

course people wouldn't believe this and that. But when you then start to talk about the activities themselves and you have dealings with business-men in Warwick who probably for years and years already have had their own little establishment, then immediately when it is put on that kind of a basis, it looks as if we are invading and that the competition is going to take away their bread. For that I am sorry. And I haven't listened to all of it and it's quite possible that towards the end it got straightened out. I hope so. Is Greg here?

Greg: Yes.

MR. NIWe will talk about it Greg, after I have listened to all of it. It is extremely difficult to have any form of publicity whenever there is a group which has ideals. And usually when the ideals are not understood by the general public, you are liable to be criticized particularly for the things they don't understand. And that what they think they understand, they probably understand it in quite the wrong way. The only explanation for having activities is not for profit for us.

It is ~~fix~~ of course true that when one is in business that one also can be religious. That during the week you earn money, ^(O) on a Sunday you go to Church, and there need not be any relation between the two and only perhaps if the church teaches you to be honest, that you try to be honest in business during the weekday. But that in itself has nothing to do with us. It has to do with what a man is. And that the development of a man is profitable when he has a business when the business is the branches of a tree, and it is not just loose leaves or branches. The trunk is the most important part and the roots are where we originally came from. And it is not fair, not on their part but certainly quite useful to them, to start to criticize activities by certain people who perhaps were not as professional as they would have been and they perhaps have made mistakes and that question when it came up

should have been immediately disregarded. What is so obvious, if there is a bakery and I buy a loaf of bread and it is stale, I bring it back and I want my money back. And if there is any trouble, I never will buy any bread anymore - not at that Bakery.

If I'm in a construction job and I undertake to do certain things and I don't live up to my promise, or if I paint and the paint peels off because I'm at fault then I don't get work anymore. And that is where it is determined. If any kind of our activities is worthwhile enough in the eye of the public, that if they continue because we are honest and can deliver good work, then they come back. And like any new enterprise we have to establish that kind of reputation. So the answer is simply - we are young. Some know certain things quite definitely and some don't, and they are pupils, and maybe the man who asked the question was also young once and perhaps at that time, he didn't know everything and perhaps at that time he made mistakes.

We will see what happens with this publicity. I've always been afraid ~~for~~ it. Because unless it is understood correctly as principle, there is absolutely no use to talk to deaf ears. And we'll simply take it as it comes, because when Greg asked - would it be all right or he was asked to talk - I said yes. Do it in such and such a way. We talked about it a little bit, but it is difficult when you face an audience and when the audience is not always nice, when they are out to be a little critical, or at least that they might even have an axe to grind.

The other meeting was of course quite different. That was within our domain. That is what we have set up as a service to some people who want to know about Work. Therefore there is not that kind of criticism. In general I have a feeling that the meetings are quite right, particularly when they are conducted by a nucleus. Because the nucleus is extremely useful for different people to exchange ideas among themselves. And that is one objection I've had already ever since we started at the

time by having so-called 'one-man groups, that one person has no opposition and there is never really any particular question, but he has the last word.⁴ Now of course sometimes it cannot be avoided. But I do believe it is quite necessary to have groups with nuclei. I think it is necessary because none of you is mature enough and this is not anything of - let's call it, accusation - and it's not even that I am sorry about it. I think that it is in the nature of the whole growth process of Work and I cannot expect and, far from it, that I even wished it. I want people to be honest, to try to tell whatever they think is right and if there is a chance that it can be corrected then it ought to be done. When there is a discussion among them afterwards like last evening it was very good because all of them spoke and they talked about each other, how they answered and where certain things were not entirely clear. And this I feel, of course, is extremely useful. Because a person cannot know everything and he may try sometimes to give an answer but his answer may not be sufficient.⁴ Now for the sake of unity in that Group, I've suggested that one person answers and that there is no discussion by someone else after an answer has been given. And I still want to adhere to that. Because I don't think it is right that the nucleus, as a little group, is in front of a larger group disagreeing about certain subjects. It's far more important that they straighten it out afterwards and that then a united front can be presented the next week. Or sometimes in an answer to the same questioner may have asked the previous week, one can weave in an answer which related to this question a week ago. All of this is also subject to growth and I have a very good feeling about it and I was pleased to listen to the tape. I say I have not as yet finished all of it. I listened to all of the after-meeting, half-way of the other, and some of the questions of course I read in the resume.

What is my usual reaction to such things? And when I feel confirmed in the

attempt we are trying to make on that kind of a basis of trying to give to some people who have honest questions, some information that we perhaps know a little better because we have associated with Work longer, and we have also thought about it, so that ~~that~~ when a question comes up, it can be elucidated as a perspective with one's own experience in the background. And for that it is right, and I think of course one continues and must continue until there is homogeneity among the nucleus. I still miss that a little because I don't think that although it is mentioned that there may be disagreement, there is no desire to solve the problem, as it were, without one answer to which everybody agrees. I wished you would talk about it in that way, that really when you are honest and feel that the meeting was not so good and someone else says it was good, that you then indicate what was good and what was not so good. Not a general opinion. Pin it down. The question of so-and-so was ~~that the answer of so-and-so was~~ in this way. I don't agree with that answer. I don't believe you understood the question. I would have answered it this way. Perhaps I don't know the answer either, but can't we talk about it so that we, all of us, agree. This is needed in that kind of a group. I would almost say, if you don't understand that, Work will not continue. I am very honest about that. Work will not continue by one person here and there talking. The group has to learn how to become solidified among themselves.

This is our strength. And this is what should have been brought out to those bozos at the Lions' Club. There is a very definite reason why people have activities in the world by which they can profit; and the profit is because their inner life and the ideas of Work can be tested. And that is exactly the reason why we have activities. Otherwise this kind of a group, if we don't have activities and no relation between the activities and Work,

so that you are engaged professionally and then come here for Saturday and Sunday or on Tuesday and listen to a few meetings, there is no relationship. And unless it is explained that that what is Work has to be practiced and should be applied in your daily life - What better opportunity would there be when it is done by a group of people united in one form of activities centered in the Barn and then from there, one operates.

And I feel that it was very necessary to tell those people that it is so-- such a thing that is so fundamental that is for us the only reason that we happen to be here. Otherwise we probably could make much more money somewhere else. You could earn a hell of a lot more money in New York as a painter - particularly you can belong to the union. And there is no reason to come to the Barn if that is the aim. It's not for us to build up and help build up Warwick. We want to be part. But the reason why we want to be part is for us and not for them. We're not members of the Chamber of Commerce.

We want our Work and we want to grow. And we will look in any direction for that kind of growth, wherever it may be necessary. Physical work here, building here, helping each other with our houses or places where we happen to live, right here, Warwick, Amity. Dividing work, helping in the Bakery, doing this and that, finding out who can supply orders for the Woodworking Shop. Who can encourage people to go to the Bookstore? What do we read in the Bookstore and what can we discuss? And the little groups, we call them reading groups, should be here, and not just for 9%. It is so incidental just now. I'm only telling you that if you want to maintain yourselves, you have to have something that is tangible, the same way as the Barn is tangible. So a barn activity becomes tangible. Otherwise there is a

separation and you do your professional work during the week and on Sunday
you read a little bit out of ALL AND EVERYTHING. That is the one fundamental reason for having these activities and not to become ¹⁵ in grown toenails.

We want spiritual development. We want to talk about Work and application. We want to be clear that what is needed for us is growth of ourselves, and utilizing the relationships towards the outside world in order to find out what is lacking and to what extent we think that we are awake and we lose it time and time again, even with the best of intentions.

That's the reason I would have told those people. We're not here just to establish a little community so that we can talk-talk. We talk, but what for? That is one aspect I feel. The other is also forgotten on Monday and I want to be quite clear about it because it could be useful for any new members.

New people here as well as on the West Coast - and I touched on it the other day - we are no longer a tail of a donkey. We represent at the present time something quite definite and of growing interest and growing because of such interest. We are not just a fly-by-night scheme. Whenever a little book like, let's say, "The Master Game" is mentioned, it should be immediately dismissed. What the hell is that? Plagiarism! Using a couple of little terms simply because deRopp every once in a while has met Gurdjieff just for a little bit. Such nonsense! If you don't want to criticize Ouspensky too much, it's O.K. But after all - Ouspensky! - when was that, how many years ago? And that was St. Petersburg and Moscow. And we still seem as if we now want to take that as a bible.

What's the matter with ALL AND EVERYTHING? And why not more quotations from that? And if you wish, why not more interpretations when

over the years we have talked about it, and there are tapes to show for.

We are not just anybody. We have something going; and there could be pride in that and there could be made reference to it so that you don't have to base it on your own experience exclusively because it's limited. I don't think it is necessary to quote all the time from the Bible or from ALL AND EVERYTHING or any of the other what we might call sacred books like REMARKABLE MEN, but there's an organization established and it is being maintained by us at great cost, with exchange of tapes and interest in their discussions, to help them, to make it clear to them if we can, by at least 20 people here, to take care of the contact with such groups. That is not an easy task and that requires on the part of those who are responsible here an attempt, also useful and of course very profitable for them.

But those are the things that exist. How much - I said it once - do you think has gone into these affairs already? You don't know of course. I do not remember if I--exactly if I mentioned it : over \$60,000 in the last three years. Where did it go? For buying the Barn? Sure, and a few other things. And setting up some activities, of course, that's right; and helping people who were a little bit in--in need, and correspondence, and sending tapes and making them and copying them. And that is only as far as our expenses is concerned. What do you think was expenditures on the West Coast? Or in Boston, or in any of the other places where they are now trying? Are you sometimes - I would say - a little proud? Did you realize that something like this is now going on right under your nose and that you really could say certain things about it instead of being ashamed.

This is the way we try to keep Gurdjieff on a high enough plane. We don't

lower him. We try to remain absolutely strict in accordance with ALL AND EVERYTHING. We try to say the right kind of things in an exact language and in such a way that it is logical and that it is built up and it is for our benefit and it is for everybody's benefit who is honest and serious and wishes to know . And they can find out, because we are not secretive. We allow many people to come. Some, I'm quite certain, don't belong, but I have a belief that when something is growing that it will slough off that what is dead material. And we can afford it, to have a few of us really not belonging. They are not going to dictate either policy or are harmful to the interest in Work. Of course it's logical for that reason we have groups like the one in New York.

But I'm now thinking about the period after the end of November. How will you carry on? What will we do? Besides, of course, keeping Saturday and Sunday open for physical work and being ~~there,~~ ^{Where} where will the stimulus now come from? Because I will not give it to you. I have other things to do and you have more than enough and there is a time to stop certain things. You can accuse me, every once in a while, that I am leaning over backwards too much, and that I want to make doubly sure that everything has been exhausted, and that enough time has been given to different people to see if they could develop or not in a certain responsibility I've asked them to take. And that perhaps it may be that you had ideas that I should have stopped this or that or the other already some time ago and I don't. Because no particular harm is done and the chances are that a lot of good could come out of it if it is once understood. And all that is required on my part is to be patient and sometimes very patient, and I know that. I

want to hold people together. I don't want to dismiss them. I don't want to tell them, 'You don't know anything, you'd better go away somewhere else'. I keep on asking them to come and talk to see if we can exhaust the possibilities for them in discussions or little suggestions or things of that kind.

And we have an exchange with other groups, and as you know when we talked about Boston I encouraged it very, very much, even in letters; even in relationships with each other; discussions about what is really important for oneself and to try to define - if you can with your mind - what is really the meaning of certain words, and that the terminology that is being used can become a universal language in just--instead of just colloquial, a little bit more or less belonging to one village.

If the question comes up, what is a Kundabuffer, don't evade the question. It is so simple to give an answer. If you don't know yourself, if you don't know where mention is made in ALL AND EVERYTHING about the organ Kundabuffer which was implanted intentionally into mankind by the hierarchy for a very definite purpose. That is an answer. It would satisfy. If one wants to talk about the consequences, that is perhaps a little different and perhaps then you can bring in Karma. But don't talk about something else. The question last night was, what is meant by that word? What is the organ Kundabuffer? Where is it? That was not asked. You can explain what is meant by it.

The unconscious state of man on Earth, that's Kundabuffer. And that was placed—these conditions were placed on mankind for a definite reason, since the Earth happened to be where it is and the function of the Earth being

that it is supporting the involutionary law, that it should stay on the place where it was and not prematurely interfere. You remember how Beelzebub was banned, sent going, because of premature intervention in affairs which were not of his—which did not belong to him, about which he had no judgement. It would be extremely dangerous if all men were conscious. There would not be an Earth. It would be extremely dangerous if a man overnight — if one man overnight became conscious, ^H he would kill himself.

These are the laws that happen to exist here. And that is what Kundabuffer simply means. And as long as one believes that that is the law and the law is irrefutable and cannot be gone around, cannot be dissolved, one remains asleep. And if one says that organ has been removed, what is that? It was removed by messengers from above. When they talked about the possibility of man to free himself from the consequences and not to wish to believe any longer that the organ itself existed, but that only they are now hallucinating about the existence of an organ. In reality it is not there any more. Why? Because at the present time the Earth has an atmosphere and the Earth has created the moon, split off, and there is an Anulios as a growing point of the Cosmic Ray, and there is balance, and that there are enough people at the present time feeding as conversion machines that what is the growing end of the evolutionary scale. So the danger is less. And also that the Earth itself has found itself and has in itself, as Mother Nature, a certain intellectual capacity of a realization where it is now, and that it now also must work on itself to become a planet.

All such laws gradually started to exist with the continuation of creation and that therefore this organ need not exist any longer and is dispelled by messengers who tell the truth and sometimes leave

behind them certain books which contain the truth and which we then call sacred or scripture. And that--what one has to do is to study and apply as indicated by the messengers from above, who in their life showed that they had applied. And you can fill in who you now wish and who you want to consider a messenger and then you have an example for yourself which direction you wish to go.

Try to understand that as a certain requirement then, that at the present time Mother Nature allows black sheep to exist. They are not killed any more. That belonged to an old period when people were afraid, when the hierarchy of the priests did not allow knowledge to be given to the multitude. And that whenever one differed a little bit, like in the Spanish inquisition, people were simply killed because they confessed that they could not get along with the doctrines as they were at that time formulated.

How much went on for that particular reason and whatever may even be a cosmic reason for it, no one really will find out. But a great deal of blood was sacrificed on the alter of that kind of ignorance in order to hold on to the last drop what one did not want to give up, which of course is still a human trait, and against which one has to fight in a community or the world as a whole, as well as one has to fight against that what is held by oneself and which you are not willing to give up. The last vestiges of unconsciousness will be extremely difficult to remove. But if one wants to become conscious, also that will gradually have to disappear, and that is what the blackness of the sheep indicates.

The questions that are not answered on a meeting have to be answered by the after-meeting. Question of pondering came up. Not sufficiently answered in my opinion. What was said was right.

What is pondering? Fred, I remember, mentioned last night what I said at the time in Boston, which was quite right. I said then it was a weighing operation, and I made differences between certain kinds of thoughts which were heavy and some light. That certain things one says, it is a weighty sentence. That even the word pondering comes from ponderabilia, weighing. The word pound is connected with it. That what has a certain substance, and that I compare in my mind certain thoughts or thought forms or something I call, every once in a while, abstract, putting it in a concrete form and then valuating it in considering the value of such a thought for me, dependent on the level where I am and what I will allow and what my aim is, and in connection with that aim, what has value and what does not have value. It is such a simple process.

And then it should be linked up with what happens to such thoughts, what happens to the thoughts as facts which are related to an observation process. When one says that during the period when 'I' is observing and gives me facts about my existence, that such facts then are stored away in my memory. And I've said it several times, it's like shelves on which the facts are and stored away to be used in the future whenever needed, but that the facts themselves - objective facts sometimes we call them - compared to subjective facts have a different kind of a value and that my pondering and ponder-ability will tell me how to distinguish between an objective fact and a subjective one. And that then my memory will have to give me my objective facts when I want to build,

and it can give me subjective facts when I want to stay on Earth.

And then it becomes so clear that there has to be that kind of a function which in my brain starts to judge about the value of my brain processes. I know that there is so-called light, stupid, non-sensical literature, very superficial; that it is not worth while even to read an ad in the paper even if it is printed in black ink. It's a great deal expenditure of paper itself, and that the little items which have really value are tucked away somewhere so that no one can find them really. And those are the things one wishes.

The books. Look at our bookstore. What is there of value when you sit in front of the shelves and you ponder by reading the titles. And then see if you remember, and perhaps not. And when you pick up a book and you look into it and you see certain words used and you see how it's printed and you see what kind of sentences there are and what kinds of questions or answers perhaps in a conversation are given. You know very well by leafing through a book what the value is. That is pondering.

Question of attention came up. Attention is ordinary, just unconscious state of an activity of the mind. When I want to single out intentional attention, the first step is sensing, which for me means a concentration of energy in my mind to be directed as attention to that part of my body I wish to sense. And that's a very good example of how to concentrate. Full attention of all three centers on one thing I want to do correctly. These two examples are very close already to an awareness, but they still belong to an unconscious state.

Now the attention that I wish to give extends as far as my

wish. Then the wish takes over. Then there is no attention in that process. (turning of cassette) The reason why attention has to stop is because it is always identified with the object that receives my attention. In the process of the creation of 'I', I don't want identification, I want constantly, impartiality. I want constantly in an answer, the mention of the fact of 'I' existing or not.

There is not enough emphasis - I've said it a few times - the accent is on 'I', as objectivity, functioning. That is the only time you will get information that is useful and durable, that will actually give you the truth at that time. You still talk too much about the conditions, about nonsensical statements which again should be stopped immediately - hallucination, still too much of that. Application of the ideas of Work in too difficult conditions. It should be stopped for a--beginners. It has so far, this kind of Work, for new people, no value in your profession. It does not even have value in your relationships. The simplicity of Work is in simplicity of your activity. Then you can realize that it is simple to apply. You will never have simplicity in a complicated affair that you're engaged in. And when the emphasis is on 'I', it lifts it completely out of the ordinary realm. And then the people talking about the ordinary realm have to be told, 'That's ordinary. Please forget it if you want to Work. First become clear.'

I said the question of concentrated effort is attention. Or the question as attention being directed ^{to} in the sensing exercise. When it loses identification, it becomes awareness by means of the wish. The wish carries my attention to Awareness. The wish is the carrier.

My awareness is in my 'I' and belongs to 'I', and 'I' alone.

When I read the book ALL AND EVERYTHING for the third time, I read it as if the words are told to me personally. That is the idea of the third reading. When I read it for the third time I put myself in the book. I try to study what conditions are as described regarding my own life. I want to find out what I am, when he talks about Hamolinadir or Lentrohamsanin, or Makary Kronbernkzion. What have they in their make-up and in the description, what is it that I recognize as also belonging to me? That is how I read a book. Then I read it sentence by sentence. I stop. I can read it aloud and over again. In the aloudness, that is for the second reading, I got a whiff of what the book might mean, but I wouldn't want to know it as yet because when I read it aloud I enunciate so that other people can listen. So that I can listen. There's no application as yet. I try to find out and I talk to myself when I read it for the second time as if to others, but aloud and to me myself, and I hear that, what I say. But in the third reading I am by myself and I am not talking to me anymore. The book is talking to me and that what I read has an application for myself and I find out in my daily life where is Gurdjieff right and where is he wrong.

And then of course a third reading might take some time; and there is no hurry. And even the third reading there are lots of things you won't know because you don't know what you are in the first place. And in the second place, the book is rather general, and it may talk about a variety of different types, and maybe it doesn't apply immediately to you. It will apply if you grow, that is, if your type, whatever it is that the zodiac tells you, if that is gradually understood as the necessity of making the rounds of all the signs, returning to ordinary idiot - I've said a few times - and then be selective in

the type you then wish to live with for some time because then you will know what there is for sale in the rest of the world.

The problem for oneself is when you read for the third time, that you extract as much as you can and that you read it not only the third time, but already during the third time you repeat and you read maybe a paragraph, a long paragraph, ten times. That belongs to the third reading. You don't grow with that book. You don't make little notes. You surely don't sketch. Forget it! What nonsense! I'm not describing myself. I am identifying myself with the book because he is talking to me. *No that was - no that was another guy.*

Some question came up I think about a psychiatrist, I forgot. As if it is the same kind of a thing. The psychologist or the psychiatrist tells you, and let's hope the truth, but it's not the same as you finding the truth yourself. It's an enormous difference. Whenever someone else tells you the truth you always will question it, particularly when the truth is not very palatable. And you will have all kind of reasons why and rationalizations, and logically because you cannot accept what somebody else tells because you say he doesn't know me. And so, that process has a very definite end, and pretty soon because you set up your own barricades and you don't let the psychiatrist enter too much into you, what you call your private life.

Work on yourself and finding the truth is the entry into your private life. It is the conclusion that you reach and then there is no maybe about it. There is no association, no rationalization, no argument. It is the truth, and you have to accept it because you yourself are not talking like a psychologist. You're talking to yourself. You are the person who finds out and you are the person who dislikes it, but you are the person who knows the truth. And it is

the truth.

There is such a tremendous difference in Work on oneself as against anything else that is written or told to you. Even if you love the people who tell, even if you can believe what it is that Ouspensky says, or any of the others - interpreters - that is why Gurdjieff is unique, because he doesn't tell you, 'I say so', He tells you Beelzebub tells you.

What is Beelzebub? Of course, consciousness. And when he tells it and tells it, then to you it is a question, is your consciousness identical with Belzebub? Can you understand what he says to Hassein? What is Hassein? Your Emotional state. Who is Ahoon? Your body. What is the Captain? Common sense. What are the ships? Method. What are the descents? Going to different manifestations of the body.

Such things, they are in the book. And I don't hear people quote from it. And I don't hear them even take the book and read a little sentence. Why don't you? You would in a religious affair. In church, you would quote a text and you would say, 'Jesus said so-and-so', and you will probably know a little bit about the Sermon on the Mount or the Ten Commandments. Why don't you say certain things that Gurdjieff has said? They're valuable enough. You know that. You know it is a book that I, of course, call scripture, but don't take my word. I may be prejudiced. But read something. Quote a little more. Ashiata Shiemash, maybe. Such a marvelous picture of the man as men. He never existed, you know. Chapter on Art. Have I ever heard anyone say anything about Art? In a group? To tell them? Objective Art? Have you ever talked about that to artists? As against their self-expression. Why don't you

take this as a warning. *Karaput, Katra -*

The end. From the Author, where are your--where have you been in reading? Have you still--have you got the book still somewhere without letting it gather dust? I beg you to read. I beg you not to forget ALL AND EVERYTHING. Don't take cheap stuff. Don't take Nicoll or any of the rest, including Ouspensky. Take ALL AND EVERYTHING and try to understand it and read it for the ten thousandth time, even if one page a day. I once got from a little group something for every day as a quotation from ALL AND EVERYTHING. It is beautiful. Make some quotations. Put them in your pocket and look at them in the beginning of a week. I say many times why don't you study enough.

Here you rely a little bit too much on meetings and on a few tapes and you listen to them, I know that well enough. And you can do that after I stop talking. Then you're on your own. Then we'll see. What will happen next year. Where will you be as a group? Preparing, so that when I die, I can die and leave you with all the tapes, with all the little interpretations, and ALL AND EVERYTHING. And I hope that you have read it in such a way that the pages are thumbed, that you can see it, that the book almost falls apart because you have used it.

For these kind of things groups are needed to test oneself, to find out really what you know as far as Work is concerned. Even if your knowledge may be more than your understanding, knowing the direction does not mean that you have travelled on it. But I think it is necessary that if you do know the direction, that you emphasise the difference between Gurdjieff and anyone else, except a few here and there who give you a little bit of something that you ought to do and maybe you do it half-heartedly but not

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sufficient, because the crux of the matter is self-knowledge, and self-knowledge is not the same as self-love, or an emotional attitude towards oneself, or to be able to become mystical and forget yourself. Self-knowledge means that you stay on earth, and that on earth you test yourself. You find out what it is that can survive and you will find out that when one has to talk about it. How difficult it is to give the quintessence and not just a little extraneous material which I don't think you can defend. You can defend a principle. And there need not be an argument about principles with people who are more or less adjusted to think in principles or to feel them or to have a little bit of that serious method that they consider for their own inner life. But when it comes to descriptions you go to the outside world and you will meet a lot of superficiality and arguments galore because have no interest in really finding out what is the truth. Many times they just want to talk themselves in order to hear their own voice and to be considered clever in the presence of others.

It sounds again as if I scold you. You must understand that that is not the truth. I don't scold you. I tell certain things quite emphatically because I know they are still misused, also misunderstanding. Sometimes too much superficiality which I believe need not be there. Accuracy for yourself. To undo your self-willedness, not to remain selfish, but to take hold of yourself and spank yourself once in a while. Hate yourself too, if you can, at times. But don't do that unless you can put something else in the place. Don't remain negative about yourself. Only criticize to the extent that you can fill it with worth-while material which has more value because you have pondered about it and you have selected out of your meditations those things that belong to God and not necessarily of the earth where many types on earth-you

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can do without them. Only then you--will you grow. You have to learn to grow. You have to become interested in growing. You have to see that it is really necessary for one that your conscience develops enough. That it will insist in certain questions to be answered so that you can work. Is it (it is) with the knowledge then of work, then it is simple. And when then the language could become universal, you actually could exchange about your experiences. At the present time we cannot as yet, not enough. I encourage you so often, to listen to others, to hear what they have said, for yourself to try. You see it's in a good attempt on the part of Greg to try to do that. Who would have the courage to do it among all of the rest? To talk, to just get up for a bunch of people you don't know and as I say, some perhaps even a little antagonistic. It requires a great deal of courage to do that and to be sufficiently knowledgable to be able then to answer the question. It is very difficult but it's very good because one learns even explaining to someone when the other person is eager, trying to understand where that question in that person comes from and how to bring out- out of that person- the perspective of his own question, not just a few words, but part of his life. And then to adapt yourself to such conditions in such a way that there is confidence. Because you then know that the other person understands you, you understand the other. A long period may be necessary. Sometimes years.

If there is a wish that can be that, it can be accomplished if one has the patience to continue to go on and never mind how difficult it is sometimes and how down and out you are. Never out, really. All the time building something essential and at the same time hoping that some day somehow the sign of a word can be understood.

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the so called LIFE

We talk about Life. We talk about, of course, inner life, continuation of Life, belief in Eternity. Belief in the necessity of getting together and to go home with thoughts and feelings to help one, help each other, help to clarify, to say what is really there, check on it, look it up. When a quotation is given, see what it actually says.

Maybe it is wrong. Maybe some people are color-blind. They may call green what is blue or red, and what for you is the truth, may not be as yet the truth for someone else. We are so far removed from absolutism. Honestly, even if you think you know, I will assure you, you don't know. One must remember that one does not know, that even if your mind tells you - I understand it, it has to be matched by maturity of experience, the actual application in such conditions where you had a choice between yes and no and then choose--choose at that time; *It is not just accepting & then saying, it is oh yes! I know.*

yes! Not until then! It isn't at all. It's only when you are faced

with the possibility either one way or the other and then select and

Age later - older. You know if you know Kierkegaard. That is necessary for a man to be able to say, I have tasted of all things and I've chosen that what is right for me, not just because you happened to hear it and it happens to strike a good comfortable note. The note that is struck is filled with the overtones and all the overtones have to be understood in an experience. Otherwise you won't get very far. You'll go as far as the end of your life, that's all, on earth. But not much further. Experience in all three centers, united- when that becomes one-it is the experience of your Being. That will give you holy and sacred understanding. In that will be born your ^{Holy} wish for unity with God. And then knowing that He is still far away and that all you have is the Wish and not as yet the Unity, no fusion as yet until you die completely to this

earth. So completely that nothing exists except Life, which goes up with the smoke and mixes with an atmosphere of the earth and when

it is strong enough to overcome the laws of gravity, continues in space; and maybe, some of that life reaches a planetary level, and that is the first stopping point where it then- I said the other day- will receive further instructions.

What may be needed for the total picture of one's life on earth as being just a little section of a -- of a crossword puzzle, or one of those old puzzles that you put together and there's only one little piece and all the rest is chaos. You don't know and you try to put it together and it is a long time during your life, that finally you find where each place--each little piece belongs and has a certain place and then when it's finished, there is a picture.

Sometimes I think, what is the kind of a picture that I would wish to see after I get through with my life? What is it that I work on; how, in the little corridor and here and there another piece, little fragments, putting them together? Some fit, some won't. Long time it takes before they fit, until ultimately, I have the last piece and it will fit I know, but I know I tremble, because I know what that means. I have fear at that moment, for death. And when I put a piece in the place where it belongs, all fear disappears, and the picture that I then see is the Enneagram. Goodnight.

transcribed: Ziska

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